



# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, AUGUST 2, 1901. A. K. 61.

NUMBER 37



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## A GLANCE AT KORESHANITY.

**K**ORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**COSMOGONY.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**ALCHEMY.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

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# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

Vol. xv. No. 37.

CHICAGO, ILL., AUGUST 2, 1901. A. K. 61.

Whole No. 452

## Interpretation of the Language of Causation.

The Great Mystery of the Purpose of Existence Scientifically Revealed in the Koreshan Cosmogony ;  
Universal Law Applied to Human Life and Affairs of Men.

WHILE WE ARE URGING the question of the form and function of the universe as the basis of an aggressive discussion, we regard it largely important as furnishing to us the language of causation, that in its proper interpretation we may be able to comprehend the cause of being itself; and in learning the character of cause, we may be able to conform to the laws of our being—spiritually, morally, and physiologically. It is contended in Koreshan Universology, that the alchemico-organic (physical) universe is the utmost (outmost) expression of the operations of causation; that all we see is the product of cause, and that we behold nothing that cause has not projected from itself. Cause cannot be correctly interpreted without a thorough knowledge of effect. The first important step toward a correct comprehension of effect, as manifest in the laws of universal form and function, is to develop a fundamental premise which may be so proven that no candid, unbiased, and honest investigator will attempt to dispute it. We must possess something better than a theory built upon an assumption, and which the most advanced scientists admit is merely an assumption. The so called Copernican system of astronomy leads unmistakably to atheism, to agnosticism, and to infidelity; and when accompanied with the theory of evolution without its coördinate involution, to ultimate total obliteration.

Its premise is assumed upon the basis of appearances, regardless of the causes entering into the appearances of observation.

### Cellular Cosmogony Demonstrated by Optics.

If one stands between two rails of a railroad track and looks along their course, they appear to run together in the distance. There can be no question of the appearance, nor can there be any question of the fact that they do not meet as the appearance seems to indicate. If we should attempt to build up a theory on optical illusion, ignoring the facts of visual perspective as they apply to the phenomenon, we would not only lead ourselves into error, but as many as we induced to accept our conclusions. In looking into the distance, where a level country or sea enables us to observe a normal horizon, we are dealing with the factor of visual perspective; and if we are honest we will give to this factor its due importance when attempting to determine the character of the contour of the surface of the earth. It is a fact, however, that the law of perspective foreshortening is totally ignored in every attempt yet made by the so called scientific world, to define a premise upon which to build a theory of cosmogony.

In observing the two tracks of a railroad, at the distance of two miles they appear to run together, and



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In observing the two tracks of a railroad, at the distance of two miles they appear to run together, and



the two rails seem to be about three inches wide; every other five feet of space in the entire circumference at that distance is obliterated in every direction from the point of observation. We are considering a circumference the diameter of which is four miles. This would include a circumference of more than twelve miles. Imagine the effect of a twelve-mile circle upon the surface of the earth being reduced to one twentieth of its dimension, or a little over one half mile. Yet this is the fact of appearance, and this appearance is treated as if it were a reality and not the appearance merely.

A balloon one hundred feet in diameter is actually as large at the distance of ten or fifteen miles, as when it begins to recede from the presence of the beholder. The visual extense, though appearing to be a line, is no larger at its extremity than at the focal point of vision—at the focus of the visual lens; yet where the balloon looks like a mere speck in the distance, the visual area is one hundred feet. The visual extense is not a line as it appears to be, but rather a cone in which the base is at the objective vanishing point, and the apex of the cone at the focus of the eye. But in the face of this fact the physicist makes his calculations as if there were no distal foreshortening, and as if perspective did not enter into the proposition. The "scientist" estimates the circumference of a distal area from its actual *appearance*, and not from the *facts* of optics. A circumference of forty-five miles on the surface of the earth viewed from an elevation, is reduced in appearance, through the law of distal foreshortening, to about three quarters of a mile. This phenomenon makes the area look like a globe or ball; and because this is the appearance, the physicist takes the appearance as the fact, and gives us the blunderbus of modern astronomy. No wonder that Goethe denominated the Copernican system of astronomy a universally disseminated delirium of lunatics! Upon this universally disseminated delirium of lunatics there is fabricated an hypothesis which constitutes the foundation of the school of "higher criticism," which is destined to fall to the ground when the world begins to appreciate the real facts of scientific research, and the application of the true principles of interpretation.

#### Relation of Cosmogony to Questions of Life.

The time has come when men should prefer the truth to an effort to maintain an error, merely because a knowledge of the truth reveals the fact that the most intellectual of men, imagining themselves in the very blaze of intellectual glory, have been floundering in the midnight of intellectual obscurity. The most pitiable feature of this modern hallucination of the blind leaders of the blind, is that they flatter themselves they are in the zenith of scientific attainment, while they are destined in the near future, to drop from the monument

of absurdity which through ignorance they have erected. In the Koreshan literature there may be found a thousand cogent proofs of the concavity of the surface in which we dwell, and in corroboration of the great and undeniable truth that the inhabitants of the earth are actually *inhabitants*, and not *ex* or *on*habitants. We live in the great cosmogonic shell, and all the universe is in this environment.

A certain knowledge of the form and function of the alchemico-organic (physical) world enables us to formulate a definite conception of the true function of religion, and to know what is the character of Deity and our relations to him. "What has the structure of the physical universe to do with the questions of life?" is by no means an uncommon inquiry. A knowledge of cosmogony must constitute the very foundation of our faithful conception of the laws of organic life, as pertaining to the structure of society. If we are in possession of the geometric figure of the universe as a physical body, and can render the language of this figure into the language of moral obligation, we may shape the destiny of men. Such is the purpose of Koreshanity.

What is there in the structure of the Cellular Cosmogony that would lead one to the conclusion that God is individual and eternal? Or, what is there in its system that would enable us to define the character of the Lord God? We shall attempt to answer these questions so thoroughly that the genuine investigator will find no difficulty in entering the highway of light and life once philosophically pointed out by the greatest Teacher the world has ever produced, in the philosophic domain.

#### The Eternity of the Cosmos.

The Cellular Cosmogony determines the fact that the cosmos itself is eternal. This is determined from the relation of the center and the circumference as sustaining a reciprocal and coördinate function in such coöperation as to make of the cosmos a self-perpetuating organic structure. It at once dissipates that hallucination of the modern mind in which obtains the conviction that the universe had a beginning in time. The progress of the universe is marked by periods of time in which there are recurrences of events, and which define the beginnings and endings of cycles. These time markings are the denotations of periods and are denominated, in sacred language, as the "in the beginning." An illustration of this fact will aid the reader to comprehend the fact that we cannot go beyond the time when time-cycles were not operative in the measuring of the perpetual eras of the everlasting to everlasting progressions of the great clockwork of perpetual continuity.

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The Cellular Cosmogony determines the fact that the cosmos itself is eternal. This is determined from the relation of the center and the circumference as sustaining a reciprocal and coördinate function in such coöperation as to make of the cosmos a self-perpetuating organic structure. It at once dissipates that hallucination of the modern mind in which obtains the conviction that the universe had a beginning in time. The progress of the universe is marked by periods of time in which there are recurrences of events, and which define the beginnings and endings of cycles. These time markings are the denotations of periods and are denominated, in sacred language, as the "in the beginning." An illustration of this fact will aid the reader to comprehend the fact that we cannot go beyond the time when time-cycles were not operative in the measuring of the perpetual eras of the everlasting to everlasting progressions of the great clockwork of perpetual continuity.

We may take but one of the smaller cycles of the



great eternal timepiece—the movement of the sign on the ecliptic. This is a movement of the sun, in which he changes his relation to the zodiacal belt fifty seconds of a degree every year. This change of the sun and the equator on the earth, in their relation to the ecliptic and the Zodiac, amounts to about fifty seconds of a degree yearly. This would make a period of over twenty-five thousand years, were there no retardations or accelerations of motion. This long cycle, short as compared to others to which it is related, is but one of myriads of cycles of the same character which have gone before it in the eternal perpetuity of the circuits of time. From the time when the Sign culminated in his own constellation until his return to that same culmination, there is marked a cycle called the cycle of the Zodiac. In the Scriptures this is called the cycle of Mazzaroth. It is the cycle of the Tree of Life. The termination of these periods constitutes the fruitions of the Tree of Life, for at these terminations of periodicity the fruit of the Tree of Life matures and is plucked by absorption and taken into God.

#### Character of Cause Revealed in Effect.

From the eternal continuity of the physical cosmos, which we observe in effect, we learn of the eternal continuity of the cause from which effect is and has been projected. How do we learn of the personality of Deity? We have discovered in the knowledge of the cosmogonic cell, that there is a central star or nucleus. This is determined by many coincidences of the law of correspondencies which must and do constitute the basis of interpretation. This star is the geometric involution of the universe. It embodies all the functions of the laws and principles of organic structure as they obtain in macrocosmic amplitude. There is not a geometric form or quality obtaining in the unfolded universe that is not infolded in this nucleus or central star. It is to the alchemico-organic universe what the acorn is to the oak. This physical star is the alchemico-organic (physical) cosmos in its least form, and as the microcosm, determines by the law of correspondence the character of the personality of Deity. This, however, depends upon a true interpretation of the language of physics to the language of the organo-vital cosmos. This central star is to the alchemico-organic cosmos what the central man, the bright and Morning Star, is to the anthropostic cosmos. As the central star of the physical universe receives the convergent energies of all circumferences, through all the other stars, so the central man receives all energies as they inflow from all other minds, whence they radiate again to all other stars of human existence.

Humanity as a whole is the product and creator of the alchemico-organic universe. As a product of its incubation, man is as much like the egg from which he is incubated, as the chick of the egg is like the egg from

which it is incubated. The central star of the alchemico-organic world is purely physical. It is the congeries of all the energies which flow into this nucleus. As the solutions of the metallic and mineral substances flow as energies into the stellar nucleus, their reactions cause them to materialize in the form of electric precipitations when they enter at once into processes of combustion. Hence the central star is a continual fire. Corresponding to this is the human brain, where all the substances of chemical activity are found to be in perpetual combustion. The combustion of the central star is like the combustion in the brain where mental energy is generated. In so far as man has developed in his progress toward the microcosmic culmination of his perfection, he contains in solution in his blood all of the elements found anywhere in Nature. These elements, so called, are held in solution, and in the brain pass through alchemical transformation through the processes of combustion taking place in the brain cells.

Geometry is to Physics what Anatomy is to Physiology,  
and These are Correlates of Mental Function.

There exists a reciprocal relation between the central star which obtains at the center of the cosmic shell, and the central Star of the anthropostic world. As the cosmic form has a definite nucleus, so the life hatched from that cosmic egg has a corresponding nucleus. The translation of the language of the geometry and physics of the alchemico-organic astral nucleus to the language of the mental functions of the Star, made up of body, brains, and corresponding mentality as the central star of intellectual power, is the essential operation in determining the true character of Deity.

A true knowledge of the geometry of the universe definitely determines the fact that there is a small nucleus, a pivot, upon which the universe turns. The geometrical figure of the cosmos definitely corresponds to the anatomy of the microcosmic man. We therefore state that the central figure of human intellection, manifest as the personal force of organic life, is the Lord God. This testimony is corroborated by the declarations of the Lord in the claims he made for himself, and by the testimony of his Disciples. This conclusion is founded upon a true rendering of the two characters of language. Let us illustrate by one example, this law of linguistic metamorphosis. The geometric plumb-line is absolutely perpendicular. If it be disputed that it is perpendicular to the curve of the earth's surface, it cannot be disputed that it is perpendicular to the plane of gravity. The plumb-line is the upright, and is related to its plane as the moral upright is related to its plane. When we say a man is upright, we do not mean that he stands physically perpendicular, but that he is true to principle. Uprightness does not mean squareness, but it is so related to squareness that without the perpen-



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## *The Flaming Sword.*

dicular we cannot define the square. When a man is upright he sustains a true relation to God, and is thus square because he sustains a corresponding relation to

men. We have a geometrical square, we also have a moral square, and the terms of one domain answer equally well for the other domain, and are so employed.

## The Ultimate Triumph of Koreshanity.

The End of the Old Order of Things and the Coming of Scientific Communism; the Birth of the Gods and Their Reign of Righteousness.

BERTHALDINE, MATRONA.

THE GRANDEST TRIUMPH of the Koreshan Religio-Scientific System means the impartation of arch-natural life to the thought-rulers of the world to come. In its most external and natural formulations, it means the restoration of the unity of church and state on a strictly scientific basis. It means the abolishment of capital and labor, and the reestablishment of common and universal wealth as the result of an applied science of coöperative industry in conjunction with new applications of alchemical and mechanical principles, for the conservation of physical energies, and their transmutation to new mental powers. It means, also, the reduction of the present social chaos to the social orders of the scientific communism, the forms and functions of which are revealed by the pattern given us in the Koreshan Cosmogony, which teaches the laws of universal form and function. In this ultimating order of scientific communism there will be one glory of the sun, another glory of the moon, and another glory of the stars; and one star will differ from another star in glory, for such is the declaration of Holy Writ concerning the fifth or God kingdom, which is established in earth by the Eloah of Jehovah.

The ruling or solar order of the divine earthly kingdom, is of men imaging the likeness of the now invisible Gods. These will be born from above—from the stellar center of this anthropostic Sun, which is the matrix of Deity in its least form. They will be born individuals, that is undivided or biune beings, as the result of an applied science of the law of polarization, derived from the science of Koreshan Cosmology, which vindicates the teachings of the Scriptures concerning the conservation and polarization of sex energy. This applied science of the conservation, exaltation, and polarization of the sex energies results in the generation of the substance which materializes as the forms of the God-men, through the mediumship of that form of woman who is anointed with the glory of God. This glory of God is the descending New Jerusalem, spiritually discerned by the Apostle John. She descends from the *Koor* or central burning One, the bright and Morning Star of Sonship, who translates his Elohist Messenger at the end of this age as Elijah was translated, and also the Lord Jesus, the Jehovah—Messenger and Savior of ages past.

This polarization of life forces in the Messenger of the Covenant, the baptizer of the world for its progressive regeneration, is the sending of tithes into the ap-

pointed storehouse, which inspired Writ declares essential to the pouring out of the blessings demanded by that humanity whose origin and destiny being God, cannot rest satisfied with less than his image and likeness, his powers and great glory.

The triumph of a system promising so much, is announced by the Voice of two Witnesses, the Voice of the science of the laws operative in all the formulations and functional operations of the physical universe, which is also the Voice of all the prophetic spirits of Deity in humanity, on whom depends the progress of the ever-succeeding ages. These prophetic spirits infold the minds of men into the mind of the only living and true God, Eloah Jehovah, and unfold the mind of God into the minds of men, that in them he may amplify his powers and work in them to will and do his own good pleasure, which is their creation and re-creation in his image and likeness.

Men as they are in the mortal forms of viduals or widowed ones, warring in the hells of competition and bloody strifes, are born only from beneath, and unfold only as the fruitage of the seeds of sin, disease, and death, which have been dropped from the tree of the knowledge of good and evil. Only the fruit of one righteous Branch engrafted from the Tree of Life, contains the seed of the Tree of Life, which infolds the trees of men in God's image and likeness. Every God-Man infolds a family tree, the seed of which—planted in soil beneath him—may unfold and degenerate during given cycles of time, and still, by being engrafted with a righteous Branch from the original stalk of the Tree of Life—may reproduce the seed of its original kind from fruit fit for the appropriation of the Gods. The fruit essential for the production of this Seed is the fruit of obedience to the science of the laws of its being, given in the ten categories of Moses, of the principles to be applied for the attainment of immortality and eternal life.

The knowable Jehovah, the Lord Jesus, anointed of God, was the firstfruit, in the cycle of God's animal life, of obedience to these laws. He was a Man of the God kingdom. As its seed, He was planted in the human soil beneath him, and became as a product of that soil, the tree of the knowledge of good and evil. The one righteous Branch, righteous because it has preserved the science of His life by confession and obedience to the law of his sacrifice, has infolded his fruit and his holy Seed. This is the fruitful bough of Joseph, who as Peter became the foundation and chief corner-stone of



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the Temple of the true Christian church, and has borne the Spirit of the cross of Christ through the era now closing. This Spirit is the Illuminator, the Light of the world, the City set upon a hill that cannot be hid. It is being imparted to the world now, as the science of life and immortality.

This Light radiates from the central sun of the Koreshan Cosmology, and shines to give light to men that are in earth waiting for its coming, on every unsolved problem that has vexed them with the torments of hell. Its radiance is generated from the consuming fire of burning water, the fuel of the future in all domains. The heat of it will burn up the world that now is, and clear the land of all that can hurt or destroy. Nothing will be left of this old world but the ashes of its Gehenna.

The flames of Koreshan Science will lick up the iron and steel structures of capital and labor, when they fall as they are doomed to do by the weight of their own iniquities. These flames will consume the old church and state, whose ashes will make a useful fertilizer for the culture of the new orders. The flames of this wonderful burning water will consume anything, for the power of God Almighty—the goodness of eternal truth—is in it.

Society today is consuming itself with the lusts of its mortal flesh, its basic or hellish nature. Did not the *Science of Truth*, with her *FLAMING SWORD*, call a halt and reason with men concerning righteousness and judgment, and with the flame of the Sword kindle the water of science to the fire of God Almighty, there could

be no flesh of Christ saved for the redemption of men. It is the fruit of this holy Seed that gives men immortality and eternal life.

To force men to hear and heed, is the work of the war Gods for the hour. It is the reflex action of their progressive energies that is stirring up the consolidating armies of capital and labor to advance to the crash of their final conflicts. Koreshans say, on with the battle! and let it be fierce enough to leave naught but debris of all those institutions of competition which have become a stench in the nostrils of the Almighty.

It is written that it shall be more tolerable for Sodom and Gomorrah in the day of final judgment, than for the rejectors of the Light of the world, proceeding from Jehovah. The day of final judgment is at hand, for the Judge, the Omnipotence of the science of Truth, is here to slay and to make alive with the *FLAMING SWORD*. The time has come for the called and chosen to be faithful unto death, that He may be a crown of life to a waiting world.

Koreshan Science is using its entering wedge with irresistible force at the Pan-American Exposition, representing the Buffalo or end of the old orders of uncivilized life. There is a force behind this wedge that nothing can withstand, representing the hammer and anvil of the Gods, which have fashioned it and sharpened it as a Damascus blade for the swift destruction of fallacy and evil. It will be driven into the hearts of men, and the slain of the Lord will be tens of thousands. "Grieve not," it is written, "the Spirit of God." Resist not the Spirit, for it is the Science of Truth,—water, which burns as fire.

## Religious Delusions and Superstitions.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

**R**EMARKABLE RELIGIOUS EXPERIENCES are the chief attraction and principal resort of many of the religious gatherings of this time. To our mind it is conclusive that it must be said of them that, as evidence, they are very unreliable and fallacious. A man is a competent witness that he is in a very sinful state, the hopeless bond slave of his appetites and passions. If any power—spiritual or other, should rescue him out of that horrible condition and restore him to perfect self-mastery of mind and body, so that the things he once loved he now hates, he is competent to testify to such rescue. If the change in him was wrought not by some known physical agent, but by some spiritual agency, he is not a competent witness as to what that spiritual force or agency was. Even Jesus had to say, on one occasion, to his Disciples: "Ye know not what manner of spirit ye are of." The good, professed Christian people who habitually accept and use such testimony in the promotion of what they call revivals, as habitually refuse it in the case of healing the sick by the Dowie people and others, who are evidently as intelligent and sincere as they are.

The fact is, there is no good evidence in either case.

A man has a body; of that body his brain generates all the spirit—force that constitutes the activities of the whole system. Strange as it may seem, common speech has embodied in it all the science of the universe. A collection of people—a church, is called a body—is a compound body acting in a way exactly similar to that of the vital human body. This united body by its united brain generates all the spirit—force, which enables it to produce all the results which come from it. This activity although constant is most active and productive of results when the brain of the body is most active, as in intensely wrought up revival meetings.

The same things are true of political or other bodies of men. A man who has been all his life a democrat, the son of a democrat, goes to a republican meeting and becomes negative to the republican spirit there generated; he is converted to the republican party, and henceforth, the things which he once loved he now hates. "But whereas I before hated Christ, I now feel his love in my heart," says the convert. Leaving out of



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the account the questionable use of the word *feel*, and the utter impossibility, if the object of the feeling be not material but spiritual substance, of distinguishing its name or quality by feeling, let us test this matter by reason and the Word of God.

Jesus said: "He that loves me will keep my commandments." How many of these people who testify, do actually stand this test of love to Christ? We have never seen any, in the outside world, including the so called churches of Christ of today. Every one of those who received the Spirit of Christ, the Holy Ghost, so testifying their love of him, immediately went and sold all the possessions that he had and brought the proceeds and laid them at the Apostles' feet, and distribution was made to every man that had need.

But, says the man who thinks he has the love of Christ in his heart (like the young rich man who came to Jesus inquiring the way to eternal life and not liking the terms turned away sorrowing) and does not approve of this self-denying way, the times are changed, and such a mode of life as the early Christians followed is not now practical. No more was it practical then until those that received that Spirit, under its guidance, began living it. When that Spirit again enters human-

ity, they will again begin so to live. Until that time humanity—professed Christians—will show no sign that they have the love of Christ in their hearts.

We do not question the fact that the people who give us these wonderful experiences have experienced an actual conversion, not to God—as they suppose, but to the church or combination of churches that generated the power—spirit, to which they became subject, and which now controls their lives so that the particular bonds of satan which before held them, they now hate and are free from. But is not that a good thing? Yes, so far as it goes; but if it is not the whole truth, it may leave the subject of it in a worse condition than before. The respectable—indeed, pious, Jew of the time of Jesus, who, mayhap, had been converted from the drunkenness and vice of heathenism, doubtless sincerely believed that he had the love of the true God in his heart, but he knew not what manner of spirit he was of; and, if he lived so long, probably his dead body, in the destruction of Jerusalem, his holy city, was carted out to be burned in that type of hell, the valley of the son of Hinnom. Only the man who is founded upon the eternal truth of God, can stand serene amid the wrecks of time and swellings of Jordan. His life is guided by intelligence, not feeling—least of all by superstition.

## In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE PRIMARY CAUSE of all motion in the universe is mental energy. The secondary cause of motion is electromagnetic energy. Atmospheric conditions which manifest themselves in periods of intense heat and drought are the result of perturbations in the mental strata of humanity. The agitation continues until it generates a counter current. The strong desire for relief from suffering and the danger which threatens the harvest fields have led to united prayers for rain in various localities. Thousands of persons assembled in Omaha to implore the Almighty for help. The Governor of Missouri was besieged with petitions to appoint a day of prayer, and in response to his proclamation the whole state fell upon its knees. A strong psychological battery was formed. It is a question whether the force generated be sufficient in any case to offset the disturbance and effect a change. The whole world is playing at cross purposes, and sudden conflicts of the elements may be expected. The introduction of the Truth of Being into the outer degree is calculated to produce the most tremendous agitation ever known. Hence the Lord in predicting the signs that will mark the end of the age, enumerates physical disasters which are to be fulfilled literally as well as symbolically. Every advance made by the angelic heavens toward descent into the natural world occasions corresponding activity in the hells. When the new age dawns, pacification will extend to the physical realm. Now the whole creation groaneth and travaileth together in birth. The friction between truth and error is increasing, and friction produces heat. It is said of those who enjoy the beneficence of the Holy City, that the sun shall not light on them nor any heat. There will be no more friction between the will and the intellect. Prayer, then, is desire, and it has a dynamic force specifically determined ac-

cording to law. That of reflex action has an important bearing in every case. It is absurd to ask God to "slip a cog" in the universe and alter his own laws; but are the laws which relate to mental energy understood by the world at large? Those which govern the interdependence of the spiritual and the natural are too subtle to be apprehended by minds that are not in rapport with the central mind. It is certain that the thirsty earth, as typified by suffering humanity, never longed and agonized for revival as it does today. It is written that the Lord "shall come down like rain upon the mown grass, and as showers that water the earth." The volume and intensity of human desire will conspire with the Lord's compassion to bring the promised refreshment. "Then shall the earth rejoice, and God, even our God, shall bless us."

Experts are trying to decide what constitutes insanity, and the saying of a noted alienist is quoted to the effect that there are no sane persons in the world today. The statement, if made as attributed, is true. No man is whole, or sound in mind, until he is able to keep the first commandment. Insanity, *considered in the ultimate*, is opposition to the Lord. The workings of the spirit of inordinate self-conceit which boasts itself to be God, are manifold. It takes possession of thousands of christian scientists, who adopt the creed of vain-glory: "I am omniscient. I am one with God. I am God." It permeates the places of retreat where numbers of the poor wretches thus confined, fancy themselves to be some great person; it urges on the murderer who has brooded over his imaginary wrongs until he rashly takes vengeance into his own hands, thus usurping the prerogative of divine justice; it instigates the robber and the plunderer with the hallucination that they must



## The Flaming Sword.

the account the questionable use of the word *feel*, and the utter impossibility, if the object of the feeling be not material but spiritual substance, of distinguishing its name or quality by feeling, let us test this matter by reason and the Word of God.

Jesus said: "He that loves me will keep my commandments." How many of these people who testify, do actually stand this test of love to Christ? We have never seen any, in the outside world, including the so called churches of Christ of today. Every one of those who received the Spirit of Christ, the Holy Ghost, so testifying their love of him, immediately went and sold all the possessions that he had and brought the proceeds and laid them at the Apostles' feet, and distribution was made to every man that had need.

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What is the position of Koreshan Science in regard to the researches and conclusions of modern geology? Koreshan Science never quarrels with phenomena rightly observed. It accepts the facts gleaned by honest research, but it reserves the right to draw its own conclusions, reasoning in all cases from verified truth, not from hypotheses. Geology holds the doctrine of beginnings. It extends the work of creation to cover ages, but it believes that somewhere in the dim past the point of inception may be found. Koreshan Science, on the contrary, teaches the doctrine of renewals. The geologic strata form in a way, a compendium of universal history, but that history had no beginning in time. The universe reformulates itself perpetually. Sudden catastrophes open and close specific epochs; species appear and disappear. But these catastrophes will repeat themselves periodically, and extinct species will come again in the progress of the cycles. The Noatic deluge was, primarily, a flood of fallacy that laid waste the church founded by Noah; but there have been actual floods limited to certain sections as testified by geologic research in different localities. Some take the story of Atlantis as a myth, but every spot of earth has formed part of the ocean bed, and every inch submerged has figured on the mountain top. Just at present the obliquity of the plane of the ecliptic to that of the equator of the concave earth is  $23\frac{1}{2}^{\circ}$ ; but this angle varies; sometimes it is  $45^{\circ}$ ; by and by it will become zero, and the plane of the ecliptic and that of the equator will coincide. This involves the fact of glacial epochs which is called the most important theory established by geology. It is notable, however, that here, as in other cases, when it comes to causation, geology is greatly deficient. It has done good service in fighting the ignorant conception of a six days' creation and the theory of universal catastrophe, but it holds other theories as untenable. The cause of the variation of the angle mentioned above must be sought in the higher yet co-ordinate realm of anthropotic activity. The exploration of causes is a supreme delight in Koreshan Science.

In regard to the ability of seeds and bacteria to revive after exposure to the intense cold of 250 degrees below zero, Centigrade, as illustrated by Professor Delwar, investigators are asking: Is such a revival to be accounted for on the old doctrine of the spontaneous generation of life from dead matter? Scientists claim to have proved what they once denied, that every possibility of "chemical change" is extinguished by exposure to such a temperature. They used to think that life was feeble, but not extinct. Now they say it is extinct, yet the seed will

sprout. Professor Le Conte, of the University of California, tries to settle the question by splitting the difference. He says the organism is not dead; neither is it alive; it is potentially alive. Here are several threads of opinion crossing each other. What is the truth in the matter? The germination of a seed and the revival of a desiccated microbic organism are alchemical changes. Metabolism is continuous creation. A chemical change is a myth. Elements do not recombine. Substances unite alchemically—that is, they are burned up together and new substances are created in the process. There is no spontaneous generation of life from dead matter. That which produces life has involved life. The spirit of the plant was involved in the seed. Subjection to cruosic energy corresponds to what is called suspended animation. It is hibernation. It involves the law of the resurrection.

It was in 1492 that Christopher Columbus, whose names are both significant of inherent power, set out upon his fateful and pregnant voyage. He was impulsed by the divine prescience, within the scope of whose plans lay the discovery of a new world where the consummation of human destiny should take place. Just twenty years previous, in 1472, the laws of reflex action brought forth the son of a Polish baker, who was also destined to discover and propagate a whole new world of fallacy. Columbus and Copernicus were contemporaries. While the boy whose deep thoughts were directed toward the most wonderful achievement of the time was growing up and waxing strong in purpose and in wisdom, the founder of modern astronomy, with its inversion of truth, was also thinking, studying, and formulating his views which he did not publish until 1543, shortly before his death. He also was in Italy, where he mingled with her most celebrated astronomers. She was the center whence emanated light and darkness whose operations are coincident. Both are necessary; both conspire to one end in the fulness of time. Every great movement must have its antithet in order that it may be fed—in order, too, that discrimination may be exercised.

Various phases of what denominates itself the "New Thought,"—though really derived from the oldest races of the Orient,—insist upon the cultivation of will power as the means of overcoming both self and environment. "How shall you demand in a way that cannot be denied?" asks one of the latest metaphysical books. "Did Jesus mean anything, in a literal, practical sense, when he said that if one asked aright, he might have whatsoever he asked?" It is certainly possible to command occult forces and attract material good in this fashion, but such an exercise of the unregenerated human will is dangerous and immoral. It renders the seeker liable to come under the influence of malignant entities who deceitfully endeavor to control the personality; while he imagines that he is exalting himself he is really becoming subject instead of master. Jesus was referring to another plane of life, to be attained by his Disciples in another age, when their human wills would become one with the Divine Will. Moreover he was addressing his Disciples, not the world at large.

It is written that the kings of the earth shall bring the fruit of their merchandise into the Lord's treasures. The millionaires are the kings of the earth today, and as the competitive system approaches its doom, one man is distancing all competitors. He will soon hold in his hands the gold of the earth. Now the world's wealth must begin to be transferred into the hands of the Lord in order that his work may go on apace. The kingdom to be established is a natural kingdom in the material earth, and it must be done by natural means. What man has sought and used for self, the Lord will



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A correspondent takes exception to our statement that God could not exist without the means of subsistence furnished him by the devil. Koreshanity maintains that all men in the state of the natural mind, which is enmity against God, before they have received any measure of the divine influx from the Messiah, are of the devil or of evil. Jesus said: "Ye are of your father the devil." It is also a part of Koreshan doctrine that God periodically renews his own life by absorbing or appropriating mortal men. He does this by taking them into himself and transforming them to his own substance, as the animal kingdom takes its nutriment from the vegetable kingdom and converts it into animal life. Now if there were no devils to transform—no humanity to convert—what means of subsistence would God find?

Descanting upon the achievements of modern astronomy, a writer of the day says with more exactness than he suspects, that the boundaries of the universe have been *inconceivably* enlarged. The theory of an illimitable universe is, indeed, *inconceivable* by the rational mind—one that has been taught to think and reason clearly by placing itself in humble rapport with the higher intelligence that reveals itself to educate the receptive through the System we advocate. It is impossible to conceive of a center without a circumference; yet this is just what the hypothesis of an illimitable universe involves. It is equally impossible to conceive of form without limitation.

Patience is the perfecting power. It is cognate with compassion, both terms taking their origin in *suffering*. Its attainment marks the point of sublimity in overcoming. The moral

heroism that is adequate to the greatest crisis is developed through long suffering—this means constant struggle with petty obstacles. Difficulties that seem trifling in themselves are multiplied and repeated until they tend to rasp the temper and fret the soul. The effort to maintain perfect sweetness and poise in the midst of such minutiae makes the hero. It pleased God in bringing many Sons unto glory, to make the Captain of their salvation perfect—that is patient—through suffering.

The establishment of the atomic theory is cited in the current *Arena* as the initiatory impulse subsequent to which chemistry "girded herself and went forward on a victorious career, in which she won as glorious laurels as did her fellow-sciences under the fostering care of free thought," during the nineteenth century. When was the atomic theory established beyond question? Is it not a fact that investigators are now beginning to disprove and qualify many theories which have long been accepted? If the corpuscular theory is replacing the atomic, does it not show that the latter has never passed beyond the hypothetical stage?

All things work together for good. One of the advantages derived from the heated term is its revelation of the tenement house nuisance. The hot wave has shown it up in all its deadly evil and the fiat of society has gone forth: "The tenement house must go." Every one of them is a sink of iniquity. The spirit whose delight is to kill and to destroy builds the tenement and puts formalin in milk. It is the hatred of innocence in full activity, being directed against the lives of young children.

To overcome the world is to overcome self; all the roots of evil lie in self; the last enemy to be overcome, which is death, must be fought here—in self.

The law of growth is that of reciprocal activity: "Give and it shall be given unto you."

God makes his enemies contribute to his substance.

## Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

### Re-embodiment and Reincarnation.

EDITOR FLAMING SWORD:—If reincarnation is what the Bible calls resurrection, and as I understand you, a succession of reincarnations is the process whereby all the varied experiences of the many lives we live bring us into the image of our Father, what good purpose can the premature death of so many children serve?

(2) What degree of salvation will be attained by those who, living until old age in ignorance of the laws of life, miss immortality with the 144,000 but have given their lives to the uplifting of humanity according to their best understanding? Surely they will be more meritorious than the common herd—those who use all the means of this evil system to live on the toil of others?—J. H. C., Bonham, Texas.

Humanity progresses through a series of re-embodiments toward reincarnation, which is the coming again in immortal flesh or resurrection into the image and likeness of God. Properly speaking, re-

embodiment and reincarnation are not synonymous, hence common usage in this respect is inexact. The length of alternating cycles of natural and spiritual mortal existence is determined by the complex action of many laws that govern the mental and physical constitution of each man or woman. In one sense, death is always premature for the stages of mortality are prior to maturity or ripeness, which comes in the last embodiment when experience is complete and this corruptible is ready to put on incorruption in the Sonship. In another aspect, death is never premature in the sense of being accidental or coming too early. Necessity and justice rule the universe. Even in the case of infants who live but a few hours, rebirth and death afford an opportunity for taking on or eliminating entities in accordance with the laws of attraction and repulsion.

The fact that each human being is a composite of thousands of entities fused in unity of consciousness must be kept in mind; also that at death there is a mental separation or disintegration corresponding to that of the physical atoms of the body.

(2) The fruit of the Tree of Life matures only once in a grand cycle of 24,000 years. Those who are not ripe enough to culminate in this age and enter into the consciousness of Deity, will receive just the measure of baptismal energy necessary to speed them on their way toward perfection in some future age—just the measure that they are able to attract by the force of genuine aspiration toward a higher stage of development. No effort in the line of righteousness is lost, but those who profess what is termed the religion of humanity are working for self in the retrogressive order, just as surely as those



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LUCIE PAGE BORDEN.

### Re-embodiment and Reincarnation.

EDITOR FLAMING SWORD:—If reincarnation is what the Bible calls resurrection, and as I understand you, a succession of reincarnations is the process whereby all the varied experiences of the many lives we live bring us into the image of our Father, what good purpose can the premature death of so many children serve?

(2) What degree of salvation will be attained by those who, living until old age in ignorance of the laws of life, miss immortality with the 144,000 but have given their lives to the uplifting of humanity according to their best understanding? Surely they will be more meritorious than the common herd—those who use all the means of this evil system to live on the toil of others?—J. H. C., Bonham, Texas.

Humanity progresses through a series of re-embodiments toward reincarnation, which is the coming again in immortal flesh or resurrection into the image and likeness of God. Properly speaking, re-

embodiment and reincarnation are not synonymous, hence common usage in this respect is inexact. The length of alternating cycles of natural and spiritual mortal existence is determined by the complex action of many laws that govern the mental and physical constitution of each man or woman. In one sense, death is always premature for the stages of mortality are prior to maturity or ripeness, which comes in the last embodiment when experience is complete and this corruptible is ready to put on incorruption in the Sonship. In another aspect, death is never premature in the sense of being accidental or coming too early. Necessity and justice rule the universe. Even in the case of infants who live but a few hours, rebirth and death afford an opportunity for taking on or eliminating entities in accordance with the laws of attraction and repulsion.

The fact that each human being is a composite of thousands of entities fused in unity of consciousness must be kept in mind; also that at death there is a mental separation or disintegration corresponding to that of the physical atoms of the body.

(2) The fruit of the Tree of Life matures only once in a grand cycle of 24,000 years. Those who are not ripe enough to culminate in this age and enter into the consciousness of Deity, will receive just the measure of baptismal energy necessary to speed them on their way toward perfection in some future age—just the measure that they are able to attract by the force of genuine aspiration toward a higher stage of development. No effort in the line of righteousness is lost, but those who profess what is termed the religion of humanity are working for self in the retrogressive order, just as surely as those



who openly devote themselves to a life of pleasure, living on the toil of others. The secret wish of the heart is to win praise of men. Those who miss immortal life are not ready for it, and would not be happy in it, were it possible for them to experience its joys. Every man *in his order*.

## The Scientific Religion.

EDITOR FLAMING SWORD:—How are we to know the true religion when it comes? At present there are four or five hundred different sects all claiming to be true.—AN INQUIRER.

The divorce between physical science and modern theology as founded upon erroneous views of the Bible is universally acknowledged to be the great cause of atheism and agnosticism. Consequently it is the primary cause of suffering. A world without God is a world in tears. A world without truth is a world in pain. The true religion must give the science of natural things and support it by demonstration, as Koreshan Science has demonstrated the Cellular Cosmogony. It must also furnish a scientific explanation of theology as taught by the Lord Jesus; also an interpretation of the phenomena relating to his manifestation as the Messiah nineteen hundred years ago. In other words, it must formulate a Universal System, pure, reasonable, and integral. The Koreshan System has already furnished many lines of proof which are set forth in its literature. It shows all the signs enumerated by the gospel writers whereby the elect may escape deception. But the ultimate proof rests upon the ability of its Founder to call down the baptismal fire from on high. "Watch therefore for ye know not at what hour your Lord cometh." Study and investigate thoroughly; take nothing upon hearsay; accept the religion which commends itself to your reason as the fulfilment of all signs and prophecies, a perfect reconciliation of science and religion.

## The Destructibility of Matter.

EDITOR FLAMING SWORD:—How can you prove that matter is destructible? In presenting Koreshan Alchemy this point must be established beyond all doubt.—READER.

The Atomic theory as promulgated by modern chemistry contradicts itself flatly and a simple process of reasoning followed by experiment shows this. Chemistry defines the atom as the smallest possible subdivision of any elementary substance. It holds that such a minute particle is indestructible, now if it *cannot be further divided* and actual experiment shows that it disappears as matter, must

not the new substances that appear in its place be explained as a new creation? Is not this logical? Take an atom of water and introduce electricity. The result is  $H_2 + O + \text{light} + \text{heat} + \text{electricity} + \text{magnetism} + \text{levity} + \text{gravity}$ . It was granted at the outset that the water could not be further *divided* and it is still integral. If it disappears, the new products must have been created, not set free nor produced by recombination nor disintegration, for there is *no water* in this product. The ultimate proof of the interconvertibility of matter and spirit as furnished from a theological basis in the Scriptures, coincides perfectly with the natural proof as furnished by experiment. In the beginning was the Word, —and the Word was God. And the Word was made flesh and dwelt among us. God is spirit.

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## Development of Russia.

Rapid Increase of Wealth of the Great Empire of the Czar; the Spirit of Expansion.

While the attention of the world, so far as Russia is concerned, has been directed chiefly to her work of bisecting Siberia with a railroad, the rapid growth in importance of the northern and northwestern part of the country has escaped the attention of most people, and little has been heard of the new seaport she has been building on the coast of Lapland, which will give her a naval station in northern Europe free from ice the year round. In a recent issue of the London *Daily Mail*, A. Montefiore Brice writes interestingly of the swift development of a less known part of the empire and of some of the probable effects on English trade.

"Her expansion," he writes, "is not confined to central or southern Russia, or to Siberia or her colonial empire. With the north and northwest I am familiar, and into that vast plain, hitherto sacred to interminable forest and the undiluted moujik—a region whose chief city was a thousand miles from the nearest railway—the general awakening of Russia has come. In no part of Russia, indeed, has the change been more rapid, or is the metamorphosis becoming more complete.

"Through thousands of miles of forest and across hundreds of miles of swamp two great railways have been brought into its almost arctic wastes, and yet a third is now building. Towns have sprung up in what was yesterday a wilderness; along the river banks long lines of wharves and warehouses are extended; wherever there is water power (and water power is almost everywhere) mills are established; near the mills are storehouses, and near the storehouses villages, and up and down the rivers a procession of tugs and barges. The output of trade and industry has trebled in most cases—in many cases it is

tenfold; in some, the increase is a hundredfold. Excellent steamers now run backward and forward round the White Sea and all along the northern coasts of Russia. I have found the telegraph in most remote spots on that coast; while to cap all there has been founded, on the coast of Russian Lapland, a port which is unique in European Russia as being ice-free and open all the year round.

"The extremity is now in touch with the heart. The new north has established rapid communication with Moscow and St. Petersburg, for a railway now runs thence via Garoslav and Vologda to Archangel and Ekaterina—a distance of nearly 1,000 miles. At Kotlass—two thirds of the way to Archangel and on the River Dwina—I meet another railway with an even greater future before it. For it runs from Kotlass eastward to Viatka and Perm, and so on until it connects with the great Siberian Railroad at Cheliabinsk.

"The plain meaning of this is that Archangel—one of the most considerable ports in the whole of Russia, and doing an ever-increasing trade with England—is now in direct communication with the heart of Siberia, and that, through it, and by means of this railway, we shall be, and, indeed, already are, in regular receipt of Siberian products. As a matter of fact, the dairy produce of Siberia, principally at present in the form of butter, has already invaded us by this route. As with butter now, so will it be with the grain of the vast cornfields of southern and western Siberia; and it is directly due to the awakening of northern Russia that these goods can be most cheaply brought to us by sea from Archangel today and from Ekaterina tomorrow.

"Ekaterina is Russia's latest port. Moreover, it is unique in being a Russian port which is ice-free all the year round. While Kronstadt and all the rest of them are rigid with frost for many months in the year, Ekaterina—though on the coast of Russian Lapland—is never closed. The magician of this strange freak is the Gulf Stream, a wisp of whose beneficent tail here curls round and warms the waters off the Lapland coast; and here, at this favorable spot, in a landlocked harbor capable of containing a formidable fleet, has been founded the Russian naval port of Ekaterina."

Russia in Europe has always been paralyzed by winter. Peter the Great opened "a window on Europe" in Petersburg; but that window is glazed with frost during four months of the year. Today another window on Europe has been found in Ekaterina, and it is an open window all the year round. In its quiet waters, sheltered by the high granite cliffs of Lapland, a Russian fleet may safely lie. This is a new factor in the balance of naval power, and one to be weighed.

Characteristic of Russian determination is this new port. For with the exception of the actual harbor itself one and one half miles long, one half mile wide, and fifteen fathoms deep—the city was inhospitable indeed. The greatest difficulty was experienced in building wharves, clearing sites for warehouses, arsenals, barracks, official residences, and all the heterogeneous buildings of a town. Sheer cliffs of hard granite rose everywhere from the water. But it has been done, and done well; a thriving, well-found and fully equipped port has been literally blasted into existence.—*Commercial Advertiser*.



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**Principles of Competism.**

**The System Grounded in Fallacy and Productive of Modern Social Wrongs and Monopoly.**

The man who believes in the competitive system believes in the atheistic theory of the survival of the fittest. He believes in the perpetual struggle for existence. He believes that the man who can work the cheapest, live on the least, and be satisfied with the least comforts should survive. He takes no cognizance of men and their destiny beyond animalism. He believes that it is only right that the educated, the refined, and the intellectual should engage with the mere animal for existence.

The advocates of competition believe that because a Chinaman can live on rats and rice, and work and be satisfied that there is nothing wrong in subjecting all the workers to the same condition. They believe that those who can produce the most and live on the least are the only ones who should survive.

The advocates of competition have no concept of the idea that as civilization goes forward the wants and desires of the people are increased. They only behold man in his normal condition—in his primeval state—struggling with the forces of nature and wild beasts for existence. They do not realize that man has invented machinery and harnessed the forces of nature and can produce all that the world needs. The advocates of competition deny that man, who is said to have been created in the image of God, should exercise as much intelligence as the ant, the bee, the monkey, or the wild ass of India. They place the race socially below the intelligence of the insect and beast.

If the ant undertakes to carry into the nest any article of food that is too heavy for one, other ants will come to his rescue and assist him. The monkeys will assist each other to escape from a common enemy. When the wild ass hears the roar of the lion or the growl of the tiger, the herd will come together and form a circle with the colts in the center, put their heads together, with their heels out and make common cause against the common enemy. Those who believe in competition deny that the working class through co-operation should protect themselves and their offspring from the greed of their common enemy—capitalism, as the wild ass does; but would have each man, woman, and child stand alone in the struggle, and let those perish who cannot obtain employment from the capitalistic masters. This is a very brutal position for men who claim to be civilized Christians, but nevertheless it is the belief of those who advocate competition.

There are very few people who believe in competition when applied to themselves. The corporation owner may claim to believe in competition, but he never fails to try to destroy the fellow who is competing with him. And if he cannot swallow his

enemy he will form a combine with him to destroy competition. The merchant may claim to believe in competition, but he is careful to have the state place a tax upon the poor peddler who goes directly to the people with his goods and wares, to break up the peddler's business. So it is through the whole business and industrial world. The capitalists are very anxious to have the working class compete against each other; because by this means they can lower wages and make greater profits; but the capitalists do not believe that competition is good for themselves. The company, the corporations, and the trust all bear testimony to the fact that the capitalist class do not believe in competition when applied to themselves, though they are very anxious that the working class should practice competition.

So we see when the matter is investigated, there is nobody who believes in competition. Nevertheless, there are a lot of wooden heads who are continually talking about competition; honest competition, etc. The farmers of this country object to producing cotton in competition with Egyptian Fellahs. The wage-workers object to producing manufactured articles in competition with the cheap labor of Europe. The small merchant objects to doing business in competition with the department store and the Semitic peddler. Every fellow is anxious to put a quietus upon his competitor, still claiming to favor competition.

Now, if everybody is opposed to competition when applied to self, why should there be found advocates of the competitive system? For the reason only that every fellow wants to make profits through the misfortune of his fellows. This is a brutal system in which there is no spirit of love. It is as brutal as anything found among savages or barbarians. The principle does not belong to a high civilization or a well-ordered society. It is the manifestation of the undeveloped social side of society. It is a system in which society is making an effort to exist under a progressive material civilization while it clings to social barbarism. The evil of competition is only partially understood by the masses, hence, the weakness of the opposition to the system.—*The Social Economist*, Bonham, Texas.

**Condition of the Workingman.**

There has recently been published in France a lecture given by Renan over thirty years ago. In it the author speaks of progress, and contrasts the state of the workman in the past and that of the modern workman. He praises the present, but one of his illustrations is very unfortunate. In speaking of the lot of the sailor, he says that the lot of the man who toiled at the oar in the galleys of antiquity was a very hard one; and doubtless it was. "But then," Renan goes on to say, "think how much more comfortable the lot of a man on a steamer is." Is this so?

R. Menan had no doubt been on board a steamer, but he had never been down in the stoke-hold. Had he ever acted as a fireman or a trimmer he might have changed his opinion. The lot of these men is a very hard one and many prefer to jump overboard rather than stay on board. The fact is, that the progress attained by workpeople has not been near so great as is imagined.—*London Justice*.

**Possibilities of Genuine Reform.**

You may go on forever splitting yourselves into parties, snarling, biting, fighting, by turns upper dog and under dog, piling up taxes, piling up debt, everybody struggling to throw the burden of taxes off his own shoulders on to his neighbor's, everybody wanting to spend the common fund in his own interest and for his own ends, but wishing to take as much of it as possible out of his neighbor's pocket and as little as possible out of his own pocket. You may go on forever, if you like, living this stupid, fruitless life of quarreling, and vexing, and harassing each other.

You may give up this quarreling and fighting; you may give up the idea of forcing others to do what you want them to do and they don't want to do; you may give up taking money by force from each other; you may practice acting by agreement, acting voluntarily, acting out of your own free will and public spirit; you may make it a duty to appeal to men as reasonable, intelligent, self-guiding beings; and you may solemnly determine never to degrade them by forcing your own will upon them, however much you think yourself in the right and them in the wrong.

Which in the end will make a nation happy, peaceful, friendly, prudent, and discerning in its actions, generous and helpful in its conduct between man and man—the continual cherishing and respecting of every man's free will and self-guidance, the continual appeal to his intelligence and sense of right, or the continual blind struggle for power over each other, and the continual driving of one half of the nation by the other half—as if some men were mere pigs going to market, and other men were drivers of the pigs?—*Citizen and Country*.

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## Workshop or School?

### Little Children Crowding Men and Women out of Factories.

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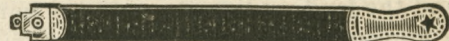
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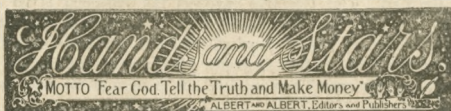
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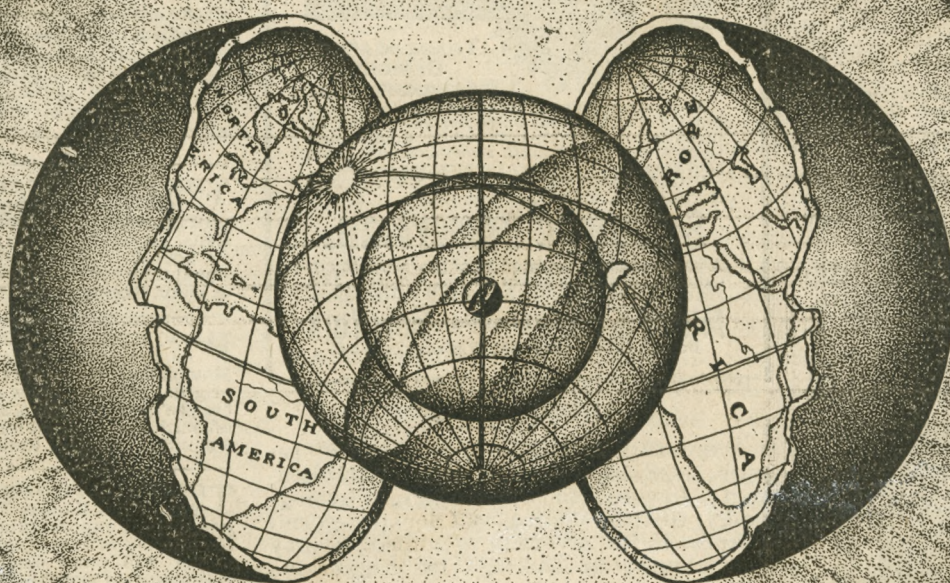
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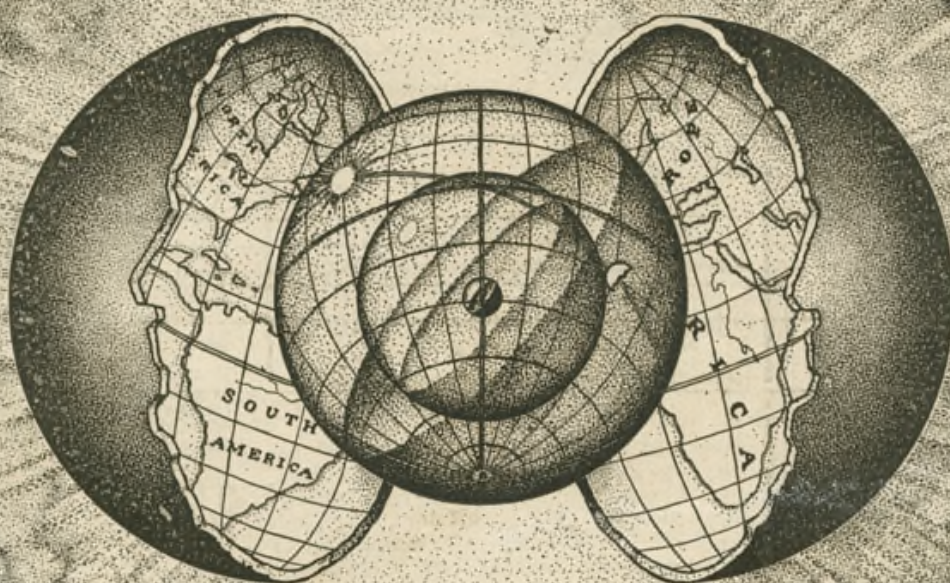
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